

Strategy for Instilling Local Wisdom Values in the Formation of Students' Morals

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Article Info

Article history:

Received Jul 20, 2024

Revised Aug 23, 2024

Accepted Sep 24, 2024

Online First Sep 25, 2024

Keywords:

Islamic Education

Local Wisdom

Morals

ABSTRACT

Purpose of the study: This study aims to determine how morals are formed through instilling local wisdom values in students and how to internalize local wisdom values.

Methodology: This type of research uses field research. Data collection and processing techniques through direct observation, interviews and documentation from the Principal, Teachers, and students at Elementary School 251 Pinrang. Triangulation as a test of data validity that utilizes something else from outside the data for data comparison, with data analysis techniques, namely data reduction, data presentation, and drawing conclusions from the data obtained.

Main Findings: The results of this study indicate that the formation of morals that is continuously carried out by educators through the instillation of local wisdom values in activities inside and outside the classroom that get a positive response from students and are implemented in everyday life in the values of Pappaseng culture theoretically and practically also contain Islamic teachings that remain in harmony and in accordance with the basic guidelines of Muslims, namely the Qur'an and Hadith. It can be seen from its application that it can really form the morals of students with the method of exemplary behavior, habituation and advice. Thus it can be concluded that the instillation of local wisdom values in the formation of student morals at State Elementary School 251 Pinrang is going well and is accepted by students with the actualization of good morals and positive responses.

Novelty/Originality of this study: This study provides a new contribution by revealing how the instillation of local wisdom values, especially the Pappaseng culture, plays a significant role in the formation of students' morals in elementary schools.

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1. INTRODUCTION

Of the several main tasks of implementing Islamic religious education, one of them is to instill noble morals in children [1], [2]. This is not excessive because as has been agreed by educational experts, one of the main goals of Islamic religious education is to foster noble morals in students. One of the results achieved by education is to form students who have commendable morals [3], [4]. Morals have a very important role in fortifying the personality of students so that they always maintain their dignity, good name, family and country [5]. If students have good morals, they will be able to use the knowledge they have for goodness too [6], [7].

Journal homepage: <http://cahaya-ic.com/index.php/JPAAI>

Madrasah or school education has important characteristics in fostering the religious spirit and morals of students. Religious spirit development is carried out through aspects of students' daily lives starting from behavior, manners, socializing, dressing and playing that do not conflict with the teachings of the Islamic religion, in addition to the strict implementation of worship and life development that is in accordance with religious teachings [8], [9]. Islam or in other words, education, worship, morals and personality are of great concern to madrasahs or schools. Moral education functions to provide basic abilities and skills to students to increase knowledge, understanding, appreciation and experience of Islamic morals and the values of faith and devotion [10], [11].

In today's millennial era, students face many choices about values that they may consider good. The decline in attention to identity and the erosion of the values of a society today will likely occur widely. Values that are considered good by a community group may fade and be replaced by new values that are not necessarily in accordance with the culture of the community and the values contained may not necessarily have a good impact on a particular society [12]. If that happens, then this nation will lose its identity.

Indonesia is a country that has a diversity of tribes, cultures of approximately 1,340 ethnic groups and various customs that differ with the level of development of each region that still has minimal data on the identity of children in each tribe [13]. Studies on the identity of Indonesian children are still based on research results and pedagogical results from the western world. Of course, this weakness will greatly influence the development of the identity of Indonesian children. Cultural identity is a characteristic shown by a person because that person is part of a particular ethnic group [14]. It includes learning and acceptance of traditions, innate traits, language, religion, descent, from a culture.

In fact, various educational concepts in the culture of Indonesian ethnic groups can be explored from various customs and cultures of diverse Indonesian ethnic groups, as well as in various religious teachings in Indonesia and the practice of local wisdom that is applied, but due to the lack of interest, attention, and study of this, some people do not understand it [15], [16]. It is time now for every local culture that exists to receive serious attention from educational institutions. Local wisdom-based learning is a strategy to create a school environment that has a learning experience that integrates culture as part of the learning process. Local wisdom-based learning is a fundamental (basic and important) part of education, expression and communication of an idea, and the development of knowledge [17]. In accordance with what was initiated by the government regarding character education based on local wisdom that is inseparable from the noble values of the Indonesian nation, each region has its own culture and local wisdom that is rich in positive values as a guideline in everyday life.

Local wisdom is a cultural heritage that should be preserved and considered in an effort to build a pluralistic and highly cultured nation [18], [19]. From this local wisdom, various values that are relevant to character education emerge [20]. From the many imbalances in technological progress with moral decline, it is a challenge for everyone to fix it. If it continues to be ignored, it will have a very fatal impact on children, such as often spending time playing gadgets so that their study time is reduced, following behavior that should not be imitated, rude words and impolite actions carried out by students because of their environment and habits.

The results of initial observations conducted by researchers at State Elementary School 251 Pinrang regarding the morals of students, there are several bad behaviors, namely teasing friends, taking things that are not theirs and then hiding them, saying rude things to friends and even fighting, but from that educators also continue to try to shape the morals of their students with learning methods and activities at school, one of which is an activity carried out every Friday morning to recite the Yasinan together led by the teacher then followed by students who are closed with a prayer together and also provide good advice to their students. In the school has a local content subject, namely regional languages, which is also a learning of local wisdom values that contain high values that remain in line with Islamic religious education in schools with implications for speaking, behaving and acting, such as respecting others with the term *Tabe* 'getting used to being honest/Lempu' 'giving advice or messages in goodness (Pappaseng), having a sense of shame (Siri)'.

Relevant research shows that character education based on local wisdom, apart from being realized in the form of subjects and extracurricular activities, the content of local wisdom values can also be integrated into each subject in every learning process or implementation of learning, the implementation of which is able to improve the quality of education, especially in the emotional and spiritual intelligence of students.

Local wisdom provides so many basic principles that can be appreciated more seriously in an effort to rebuild national education values that have begun to shift influenced by western culture [21]. From local wisdom, we can also find the power that can shape attitudes and characteristics in certain communities, especially in students and educators in schools [22]. The importance of education in shaping morals to improve the behavior of students to become better as successors of the Indonesian nation who can recognize their own identity that is not easily carried away by the negative impacts of the current of the modern era which is currently experiencing a crisis of student morality [23].

Previous research conducted by Regiano & Akhmad [24] focused on the application of local wisdom values of *Piil Pesenggiri* in learning Indonesian history as part of character education. This research emphasizes more on how these values are included in the context of learning history. Meanwhile, the current research focuses on the strategy of instilling local wisdom values in the formation of students' morals in general, without being

limited to one subject. The main difference lies in the scope and approach: previous research focused on the context of learning history, while the current research is broader and more strategic in forming students' morals through local values, involving various aspects of education.

This research has novelty in its focus on developing a comprehensive strategy to instill local wisdom values in the formation of students' morals amidst the challenges of globalization and modernization. Unlike previous studies that may have emphasized the implementation of these values in a particular context, this study offers a more holistic and applicable approach to support the formation of students' character in a sustainable manner. The urgency of this research is increasingly relevant considering the increasingly apparent moral crisis among the younger generation due to the negative influence of the current of modernization, so that an approach based on local wisdom is needed to maintain the identity and character of the nation. Based on the description of the problems above, the purpose of this study is to find out how to form morals through instilling local wisdom values in students and how to internalize local wisdom values.

2. RESEARCH METHOD

2.1 Research Design

This study uses a qualitative descriptive research approach. This research is classified as a field research type, namely researchers must go into the field, engage with the local community.

2.2 Location and Time of Research

The location of the research was conducted at State Elementary School 251 Pinrang Jl. Ambo Damin, Paleteang District, Madimeng Village, Mamminasae Village, Pinrang Regency. The research was conducted for one month to obtain the required data.

2.3 Data Types and Sources

All forms of research activities require data sources that are used to obtain or obtain the information you want to know and the answers you want to obtain. The data sources are as follows:

1. Primary Data

Primary data is data or information obtained by researchers directly from the source [25], [26]. In obtaining this data, researchers deal directly with informants to obtain accurate data, so that researchers do not experience difficulties in managing data. In this case, primary data is data that will be obtained directly from Islamic Religious Education teachers, principals, and students related to the formation of morals through instilling local wisdom values in students at State Elementary School 251 Pinrang.

2. Secondary Data

Secondary data is a source of data from various references that are relevant to the research, sources that do not directly provide data to data collectors, such as through people or documents [27], [28]. Secondary data sources are obtained from data archives and official documents related to the history and development of State Elementary School 251 Pinrang. Books, through other people who know the data needed and focus on the problem being studied.

Research informants are research subjects from whom research data is obtained regarding research problems so as to provide useful information. The criteria for research informants that researchers consider capable and knowledgeable about the problems are: Directly involved with research problems, Willing and willing to be research informants, Have knowledge related to the object of the question, Able to argue well, Principal of State Elementary School 251 Pinrang, Educator (Islamic Religious Education Teacher), Students in grades 4, 5 and 6 who have been selected.

2.4 Data Collection and Processing Techniques

1. Observation

Observation is a data collection technique carried out through observation, accompanied by records of the condition or behavior of the target object [29], [30]. The person conducting the observation is called the observer and the party being observed is called the observed. Observation here functions as one of the techniques used to collect a number of data needed to determine the next steps in the research process. In this case, the author observed and reviewed directly at State Elementary School 251 Pinrang.

2. Interview

Interview is a method carried out by establishing a communication path with data sources through dialogue (questions and answers) verbally, either directly or indirectly [31], [32]. Interviews in qualitative research are in-depth because they want to explore information holistically and clearly from informants. The people interviewed in this study were the principal, Islamic Religious Education teachers, and students of State Elementary School 251 Pinrang. List of Interview Informants: Principal of State Elementary School 251 Pinrang, Teachers, 5 students. 2 students in grade 6, 2 students in grade 5 and 1 student in grade 4.

3. Documentation

Documentation is a method used to obtain data and information in the form of books, document archives, writings, numbers and images/photos in the form of reports and information that can support research. Documents can be in the form of writings, images, or monumental works from someone. Documents in the form of writings include diaries, life histories, stories, biographies, regulations, policies. Documents in the form of images include photos, motion pictures, sketches and others. Documents in the form of works include works of art, which can be in the form of images, statues, films, and others. Document studies are a complement to the use of observation and interview methods in qualitative research. In this documentation method, the author collects written and unwritten data related to the instillation of local wisdom values (Pappaseng Culture) of students carried out in the school environment both in and outside the classroom.

2.5 Data Validity Test

Qualitative research must reveal objective truth. Therefore, the validity of data in qualitative research is very important. Through the validity of data, the credibility (trustworthiness) of qualitative research can be achieved. So triangulation is a technique for checking the validity of data that utilizes something else outside the data for checking purposes or as a comparison to the data [33]. In fulfilling the validity of this research data, two triangulations were carried out to obtain the following information.

1. Triangulation of sources referred to here is comparing data obtained from one source with other sources from the principal, teachers and students by checking the data obtained from various sources at State Elementary School 251 Pinrang.
2. Triangulation of methods, namely by comparing various data from interviews, observations, and documentation. The data obtained are then compared with each other to test their truth. So the researcher will compare several methods of results from interviews, observations, documentation to be able to draw a conclusion.

2.6 Data Analysis Techniques

Data analysis techniques are the process of systematically searching and arranging research findings through observation and interviews and others to improve the researcher's understanding of the focus being studied and making it a finding for others, editing, classifying, reducing, and presenting [34]. Data analysis is carried out by the process of systematically searching and arranging data obtained from interviews, field notes, and other materials so that they can be easily understood, and the findings can be informed to others [35].

1. Data Collection
Data collection is a process of collecting data in the field by searching for sources that are the object of research [36]. So the researcher searched and collected data at State Elementary School 251 Pinrang to answer the research problem.
2. Data Reduction
Data reduction is a process of sorting, attention to simplification, abstracting and rough transformation that emerges from written notes in the field. Reducing can also mean summarizing, choosing the main points, focusing on important things, looking for themes and patterns. The researcher sorts one by one the data that has been obtained into important points and then summarizes them related to how the formation of students' morals through the instillation of local wisdom values and how the internalization method of instilling local wisdom values at State Elementary School 251 Pinrang.
3. Data Presentation
Data presentation is a collection of information that is arranged to possibly provide conclusions. Researchers make research reports which are the results of data that has been collected and obtained in the field that can be understood and in accordance with the desired objectives.
4. Drawing Conclusions
In this section, the researcher states the conclusion of the data that has been obtained. This activity is intended to find the meaning of the data collected by looking for relationships, similarities, or differences, drawing conclusions is usually done by comparing the suitability of statements from research subjects with the meaning contained in the basic concepts in the study. The researcher draws conclusions related to the problems with the data that has been obtained, the statements that have been presented in the research results.

3. RESULTS AND DISCUSSION

3.1. Formation of Morals Through Instilling Local Wisdom Values in Students

Local wisdom is local wisdom that has good value in people's lives, the good values that are inherent in a person's characteristics can be seen from words and actions or behavior, as well as the results of the work of the community itself in each region [37]. The Bugis tribe, with its customs, local wisdom and culture, is rich in noble values passed down from generation to generation in the guidelines of society. Pappaseng culture is a message that

contains advice to direct someone on the path of goodness in the form of commands, invitations and motivation to remind them of their responsibilities as humans and servants of Allah Subhanahu wa Ta'ala. The advice of our ancestors from the Pappaseng culture is very important to this day.

Current education emphasizes moral development in its students as a form of making students have good personalities, smart in acting and speaking, during the current pandemic parents are more active in monitoring their children's learning but teachers must also always provide motivation and guidance in the learning process. Habits carried out by parents also have an impact on their children's behavior, thus education in schools can shape the morals of their students through instilling local wisdom values. Pappaseng Culture which has long been applied in everyday life has a positive value for those who understand and instill it.

Based on the explanation, the researcher conducted observations and interviews on the formation of morals through the instillation of local wisdom values of students which are applied to every activity at school in forming the morals of students. From the explanation of the Principal of State Elementary School 251 Pinrang, he said that:

“In this school we apply the values of local wisdom of the Bugis tribe, namely the Pappaseng culture, which has been applied since long ago and has been applied by parents to their children, but in general students are more familiar with Advice because every day at school during class hours or outside of that, Islamic religious education teachers and other educators always give advice to students and it greatly influences the teaching and learning process in the classroom and the behavior of students when playing with their friends or when interacting with their teachers. Pappaseng is a message that contains values of goodness in living a social life or advice to riola ta'/our ancestors. The values of the Pappaseng culture are routine activities by teachers in implementing learning in the classroom which we often call advice, this is one of the moral formations applied in this school.”

In this regard, the researcher also conducted an interview with an Islamic religious education teacher, from his explanation of the formation of morals at Pinrang 251 State Elementary School through the instillation of local wisdom values, he said that:

“The morals of today's students must be formed with understandings that are easy to understand and gentle so that children do not feel pressured, through Pappaseng or advice, this will change the mindset and behavior of students because what they see and hear is very easy for students to accept, so with the habit of saying and behaving well, it will form students' morals to be good too.”

The results of observations and interviews conducted by researchers can be concluded that the principal and teachers at State Elementary School 251 Pinrang always guide their students to have good morals by instilling the values of local wisdom of the Bugis Tribe both in the learning process in class and during activities outside the classroom with a positive response from their students. The formation of morals obtained in the family environment is greater, but teachers are not free from it because as educators they also have an important role in the formation of young people who will lead to prosperity and the realization of ideals that recognize their national and religious identity.

The process of forming morals through instilling local wisdom values in students at Pinrang 251 Public Elementary School is as follows:

1. Provide understanding to students in the learning process and in activities outside the classroom by explaining and introducing the meaning of local wisdom values including the six values of Lempu' (Honest), Amaccang (Intelligence), Asitinajang (Property), Agettengeng (Firmness), Reso (Effort), Siri' (Shame) which are applied in schools with direct interaction between educators and students.
2. Carrying out appreciation to each student through routine habits provided both in the teaching and learning process and in religious activity programs is expected to be embedded in the students.
3. Practicing good morals, all parties, including the principal, teachers and students, participate in implementing the values of local wisdom as a good example of maintaining relationships with Allah Subhanahu wa Ta'ala, relationships between humans and His creations.

a. Morals towards Allah Subhanahu wa Ta'ala

Morality is a state of soul and heart that spontaneously appears without any prior consideration to do something that can be seen from a person's words and actions, especially in students. The formation of morality is a concern for every teacher in order to provide religious understanding to students in order to improve their relationship with Allah Subhanahu wa Ta'ala. Where children who are still studying in elementary school, their emotional acceptance and psychological state can be influenced by the state of the educational environment. From the explanation of the Teacher at State Elementary School 251 Pinrang, he stated that:

“Students in this school have morals that are still considered good and there have never been any dangerous actions, in fact, the students here have a stronger sense of brotherhood, we as teachers build and direct positive things in faith, morals, and their potential, there are routine activities carried out on Fridays, namely holding Yasinan together and community service after this the teacher gives Pappaseng Short advice to instill an attitude of Agettengang (steadfastness) with the implication of believing in Allah Subhanahu wa Ta'ala, carrying out the command to pray five times a day and avoiding His prohibitions. Pappaseng or messages conveyed must be clear and firm with good examples from the teacher. the local wisdom values of the Pappaseng culture are also present in the process of learning Islamic religious education, that's where we also insert advice to students in the form of Pappaseng to say lempu' (honest) for example, when it's break time, students usually play in the school environment, some get money that falls and they don't know who owns it, so the person who finds the money will report it to the teacher's room, later the teacher will tell the students who feel lost to report back, this is where the honesty of students is formed that whatever we do there is someone who is watching, namely Allah Subhanahu wa Ta'ala. The values of local wisdom are instilled in student activities at school.”

The statement explained by the Islamic Religious Education Teacher can be understood that the formation of students' morals at State Elementary School 251 Pinrang can be formed from Advice, guidance and habits applied from the clean Friday activity with a series of Yasin and community service. It is hoped that students can increase their faith in Allah Subhanahu wa Ta'ala, by carrying out His commands. Maintaining attitudes by doing good deeds. The values of local wisdom that are instilled gradually can be practiced by Teachers as examples for students to emulate and from them students are able to understand and apply them.

Meanwhile, the statement from a student at State Elementary School 251 Pinrang, class VI, who was Respondent I, said that:

“I often get advice from teachers at school. In Bugis language, I don't know what pappaseng ppes is, but in practice, every teacher gives advice when teaching in class and Yasinan activities outside the classroom, for example when the teacher holds a daily test but it is done at home. The teacher said that no one should look at the book, work according to their respective abilities because lempu' (honesty), Amaccang (intelligence), Asitinajang (propriety), Agettengang (firmness), Reso' (effort), Siri' (shyness) we are also being tested. Because I know that whatever I do, there must be Allah Subhanahu wa Ta'ala who is watching and if I do something wrong it is a sin.”

Then the statement from a student at State Elementary School 251 Pinrang, class VI who was Respondent II said that:

“Pappaseng or advice I get continuously from teachers at school, for every subject, the teacher who teaches in class will definitely give advice such as maintaining cleanliness because it is part of faith, so when it is time to clean, I come early.”

Furthermore, the statement from a class V student at Pinrang 251 Public Elementary School who was Respondent III said that:

“The morals of all my friends in my class are good as well as the teachers before starting the lesson we pray, read a short surah led by the class leader and do dhikr with the teacher and also always remind with pappaseng his religious advice in increasing our faith and devotion to worship. to Allah Subhanahu wa Ta'ala.”

The results of interviews conducted by researchers can be concluded that religious teachers and teachers realize the instillation of local wisdom values from the Pappaseng culture in implementation inside and outside the classroom, students can understand every message of advice conveyed by practicing it in everyday life. Religious understanding through advice is a motivation for every human being to increase their faith, worship the creator. Agettengang (firmness) of students to remain steadfast in the path of Allah Subhanahu wa Ta'ala, carry out good deeds that are polite to people who are more mature than them, their peers and their younger siblings, this is also part of siri' (shame) possessed by students. Amaccang (intelligence) of students is directed with the active potential both in the learning process, understanding by asking questions about material that is not understood, actively expressing opinions, Asitinajang (propriety) by participating in extracurricular scouting activities, Reso (effort) in community service on Fridays.

From the results of observations also conducted by researchers while observing interactions at Sekolah Dasae Negeri 251 Pinrang, it can be seen that teachers and principals play an active role in the formation of students' morals. Local wisdom values are instilled through implications when in the morning teachers are already

present in their respective classes, helping and directing students to clean the classroom and school environment, participants are trained to instill an attitude of *reso'* (effort) in themselves. The stages of the process of forming morals through instilling local wisdom values in students are as follows:

a. Transformation Stage

Value Transformation Stage Value is a process in channeling information to students with verbal communication carried out by educators to students in conveying advice or messages that have good values. In instilling local wisdom values of Pappaseng Culture.

b. Transaction Stage

Transaction Stage Values Values are two-way reciprocal communication between educators and students, active interaction with each other conveying complaints, problems and then providing solutions.

c. Transinternalization Stage

Transinternalization Stage is a path that is carried out in depth both in the state of educators and students. Teachers who have a wise disposition with a stable mental personality, then the understanding of communication with students is able to be conveyed well and accepted by students.

b. Morals towards Allah Subhanahu wa Ta'ala Creatures

Humans live in this world by the will of Allah Subhanahu wa Ta'ala and in Him we believe and are pious. Humans are social creatures who cannot survive without the help of others living side by side with fellow creatures of His creation including morals to oneself, fellow humans, the Prophet Muhammad shallallahu 'alaihi wasallam. And the natural environment, each of which has benefits in its creation, therefore humans who have reason are able to distinguish good and bad, only often neglect His commands and prohibitions, Education and instilling values in humans are needed so that they always remain steadfast in the path of Allah Subhanahu wa Ta'ala.

Morals according to Imam al-Ghazali in *Ihya Ulumuddin* states that morals are a state of the soul that emerges spontaneously without any prior consideration and thought in carrying out actions. The formation of morals through the first gate is obtained from the family environment, it is an obligation for parents to educate their children in the main moral development as an understanding of their religion, on the other hand, the community environment and education in schools have a significant role in the formation of children's morals. Students in elementary schools are still very vulnerable to environmental conditions that can affect their mentality which has an impact on morals.

The formation of morals through the instillation of local wisdom values of the Bugis tribe is one of the right things to support the formation of students' morals where in terms of language and delivery it is easy to understand between students and educators so that there is an impression of strengthening a person's character in developing their potential, the pappaseng culture with the six values contained therein *lempu'* (honesty), *amaccang* (intelligence), *asitinajang* (propriety), *agettengeng* (firmness), *reso'* (effort) and *siri'* (sense of shame) is also stated in the learning of local language content and Islamic Religious Education in character at State Elementary School 251 Pinrang.

In this regard, the researcher has conducted interviews with grade VI students who are Respondent II stating that:

"The Pappaseng culture implemented in this school can guide me to always remember Allah Subhanahu wa Ta'ala by doing good deeds because doing good will get goodness in life in this world and the hereafter. The implementation of the values of lempu' (honesty), Amaccang (intelligence), Asitinajang (propriety), Agettengeng (steadfastness), Reso' (effort), Siri' (shame) such as maintaining the bonds of brotherhood among friends if someone is sick we visit them after school, together maintaining the cleanliness of the classroom when we are about to enter the classroom, my friends and I take off our shoes and store them on the shelves that have been provided."

A similar statement by a class V student who became Respondent IV said that:

"The instillation of local wisdom values from the pappaseng culture in this school is implemented by teachers giving advice every day that is usually done such as maintaining discipline both in class and outside such as throwing garbage in its place, obeying school rules, coming early before class starts, doing schoolwork and homework given by the teacher. The more often the teacher guides me with his advice, the more diligent and moved I am to do good deeds too and that improves my lempu' (honesty), Amaccang (intelligence), Asitinajang (propriety), Agettengeng (firmness), Reso' (effort), Siri' (sense of shame)."

In relation to the explanation from previous students, Respondent V from class IV said that:

“The moral development that I understand and the teachers apply is habituation and exemplary behavior, be it politeness when meeting teachers or friends, saying hello, thanking, asking for help and apologizing, dressing neatly, following school rules and maintaining relationships with friends so that no one is hostile, maintaining the environment in front of the school there are plants that we care for because the clean school environment is beautiful to look at and we are also enthusiastic about coming to study.”

Based on observations and statements from informants that researchers have interviewed, it can be concluded that in State Elementary School 251 Pinrang, the implementation of moral development carried out by teachers is carried out gradually in accordance with the development and conditions of their students with the Pappaseng culture of habituation, exemplary behavior, and advice in forming good morals, increasing social and religious awareness of students and values one of the ideal moral formation methods for students in addition to continuous supervision from teachers and parents at home. Instillation is not only done once but continuously which will eventually stick to children until adulthood, good examples obtained from teachers also have an impact on student morals, so words and actions must be in accordance with Islamic teachings so that understanding, appreciation is carried out through practice in maintaining relationships with Allah Subhanahu wa Ta'ala, and His creations.

3.2. Methods of Internalizing Local Wisdom Values

Internalization according to Kama Abdul Hakam and Ecep Syarief Nurdin is defined as the process of presenting a value that originates from the external world to become internal property for individuals or groups. Values are essentially the ideas of a person or group about virtue, good, wise, beautiful, true so that the idea is valuable and of quality to be used as a guideline in behaving and acting. The Internalization Method is a way to achieve certain goals by taking steps to appreciate or deepen what is the focus of this study, namely the appreciation of the values of local wisdom of students in carrying out learning activities in the classroom and activities outside the classroom that contain positive values in forming good morals.

Morals are part of the Shari'a and cannot be separated from various Shari'a laws, such as worship, muamalah and so on. for example, khusyu cannot be seen except in prayer, honest and trustworthy traits will only appear in muamalah, so morals are part of Shari'a law, namely the commands and prohibitions of Allah Subhanahu wa Ta'ala. which will be seen when carrying out good deeds. Humans are social creatures who need each other, in society we need to respect each other, for example, how to behave by respecting older people and respecting the younger. This is the reason why morals are very important for fellow human beings, because with good morals, we will be able to respect each other and create peace.

In the formation of students' morals, all elements in the school have an important role, therefore an approach is needed that supports the process of character education of students. Local wisdom owned by each school must be a part that has its own characteristics. In this regard, the results of the interview as stated by the Islamic religious education teacher said that:

“This Pappaseng culture is part of the Islamic religious education learning method that we apply in the formation of students' morals at Pinrang 251 Elementary School, its relation to Islamic religious education is very clear in the content of the material delivered and in its application. This Pappaseng is the same as our advice to give messages to students at all times during the learning process and outside the classroom so that they are aware and internalized in the hearts of students, for example in prayer, people who are on time to pray will have a calm heart, and are used to waking up at dawn in the morning and are no longer late for school. Habits of doing and saying good things in everyday life are also seen from interactions between teachers because they have an impact on the student environment if what is seen is good, then children will easily absorb what is conveyed and imitate it.”

In relation to the statement above, the results of the interview with the class VI students who were Respondent II stated that:

“Teachers teach in class using various methods, some like to just explain and then write again, some practice it in class, but I am more enthusiastic if the teacher explains while giving examples, then my friends and I join in fun games. Every morning before entering the class, the teacher is already in front of the door greeting and paying attention to the neatness of the students' clothes.”

Then a similar statement from a class V student who was Respondent III said that:

“The teaching methods used by teachers in schools vary, but each teacher must provide advice directly in class, some deliver it before starting learning, some advise during breaks and before going home from school. The learning process that makes us active and easy to understand lessons when there are activities

between the teacher and us, such as practicing what the teacher says so we understand better, teachers also usually play learning videos, watch together and take good examples from learning materials."

An interview conducted with a grade IV student who was Respondent V stated that:

"Teachers are examples for us, what is conveyed and taught we listen and obey, especially if it is about behavior that must be maintained both among friends and teachers at school and parents. Although some still like to play during class hours, the teacher immediately reprimands us by asking questions about the subject matter presented by the teacher, this is done so that we can focus more on understanding the learning, the teaching method is not boring, usually mothers make quizzes accompanied by games so we are more enthusiastic."

In relation to the statements of students at State Elementary School 251 Pinrang, interviews conducted by teachers stated that:

"The method of internalizing local wisdom values that teachers apply alternately becomes an approach so that students whose morals are being trained can accept the input and direction given. Character education is currently very important since childhood, children are accustomed to doing good. Each student has their own character, so the methods used are diverse, but it is possible that there are still shortcomings as educators we strive to always provide the best for our children. There are definitely obstacles such as the teacher's lack of understanding of local wisdom, the use of methods that are not varied enough, especially when parents' attention is weak in supervising their children's behavior or the influence of the community environment that does not understand the values of local wisdom. Now the use of technology supports the education process but if it is not balanced, it will have a negative impact on students. So the solution that can overcome these obstacles is to improve the quality of professionalism of each teacher, increase the variety of methods for internalizing local wisdom values not only in the teaching and learning process but also during extracurricular activities and strengthen the relationship between schools and parents of students and the community."

Then the explanation from the Principal of Pinrang 251 State Elementary School stated:

"Every school must have a reference in the learning process as well as the methods used by teachers at State Elementary School 251 Pinrang in shaping the morals of their students seen from the vision, mission and goals that exist in this school also instill local wisdom values and these six values are included in good morals and have indeed been implemented for a long time. in the internalization of local wisdom values, the methods used are diverse so that the acceptance of students' understanding can be carried out because it is one way to increase children's learning motivation, The pappaseng culture or advice with the six values contained has an influence on the quality of education in the future if this can be implemented for all educators and students. Advice is not just verbal but accompanied by action."

Several methods of internalizing local wisdom values used at Pinrang 251 Public Elementary School in the formation of students' morals are:

1. Exemplary Method

Teachers as educators, substitute parents of students when at school every educator must be able to provide a positive side for their students both in their interactions with fellow teachers, communication between teachers and students and among their friends. Politeness, appearance and demeanor that are friendly but respected by students, then students are more interested in imitating everything their teachers do because what they see and hear children will imitate it if the example is owned by all educators plus an active role in activities. giving examples becomes a benchmark for every student to move to imitate it. The internalization of local wisdom values is seen in the activities of fellow teachers and the principal is very polite every time they meet teachers greet each other with a smile and when passing in front of people they mappatabe 'while bowing their backs with that students understand and appreciate the importance of the attitude of being shy siri' and respecting each other.

2. Habituation and Practice Methods

Habituation is carried out continuously followed by student training such as routine activities on Fridays. Teachers together with their students recite Yasinan in the school environment before carrying out the teaching and learning process in the classroom, working together to clean, getting used to maintaining personal hygiene, dressing neatly and maintaining the environment. Internalization of local wisdom values with continuous habituation and training will be embedded in students' asitinajang (propriety), agettengeng (firmness), becoming good morals that must be possessed.

3. Story and Advice Method

Islamic religious education learning process activities, Educators always insert good advice in a person's life because the mood of students changes, so teachers must understand the condition of students. Giving this advice aims to make children aware, such as in the story method, teachers tell stories of the Prophet, conveying knowledge and lessons or wisdom that can be learned from the event, students will understand and live it. Advice is not only given once and finished but is repeated balanced with good examples for students to practice.

The internalization of local wisdom values is carried out through several stages, namely:

a. First Stage

The first stage in the internalization process is the introduction at this stage the principal, educators introduce the values of local wisdom at Elementary School 251 Pinrang from learning materials, slogans in each class and school activity programs.

b. Second Stage

Habitization is an activity that is carried out gradually, repeatedly and directed. Educators and students together realize it by first introducing it and then implementing it every day during the learning process or outside of learning hours.

c. Third Stage

Actualization of values is the result of introduction and habituation, namely the implementation of real forms of local wisdom values that are instilled which can be seen from speech and actions. Its application can shape the morals of students.

Moral education is carried out with good advice that can shape a person's morals but is still accompanied by real implementation and practice. The selection of exemplary methods, habits and good advice is trained from an early age because people who are accustomed to hearing, seeing activities in the environment that have good personalities will slowly change themselves to have good personalities too.

Education truly progresses students who are not only aimed at understanding science but also in religious aspects, morals and important skills in preparing a generation of the nation who are capable and moral. Related to the objectives of Islamic religious education in each school also has strategic objectives and methods in forming the morals of students, especially in Elementary School 251 Pinrang, one of which is by instilling the values of local wisdom of students in the Pappaseng Culture, the application of the values of lempu' (honesty), Amaccang (intelligence), Asitinajang (propriety), Agettengang (firmness), Reso' (effort), Siri' (shame). These six values are also included in the learning of Islamic religious education but in Indonesian but the essence remains the same.

From the statements that researchers have interviewed, it can be concluded that Islamic Religious Education is related to the Instillation of local wisdom values of students from the Pappaseng culture. Theoretically and practically, the six values of lempu' (honesty), Amaccang (intelligence), Asitinajang (propriety), Agettengang (firmness), Reso' (effort), Siri' (sense of shame). contain the teachings of Islamic Religious Education properly and appropriately. The formation of morals with the methods of advice, role models, stories and motivation is the strategy of Islamic Religious Education Teachers in instilling these local wisdom values. This can be seen from the results of observations of students' politeness to teachers and friends, mappatabe', greetings and smiling, but the use of various internalization methods can.

Research on strategies for instilling local wisdom values in the formation of students' morals has a significant positive impact, such as increasing cultural awareness and strengthening local identity among the younger generation. By understanding and appreciating local wisdom, students can develop an attitude of tolerance and mutual respect. However, this study also has limitations, including the difficulty of measuring the long-term impact of instilling these values and the challenges of integrating local wisdom into existing curricula. In addition, external factors such as social media and globalization can influence students' understanding and acceptance of the local values taught.

4. CONCLUSION

Based on the results of the study, it can be concluded that the formation of Morals Through the Instillation of Local Wisdom Values of Students at Elementary School 251 Pinrang, there are six local wisdom values contained in the Pappaseng Culture, namely lempu' (honesty), Amaccang (intelligence), Asitinajang (propriety), Agettengang (firmness), Reso' (effort), Siri' (sense of shame). In the formation of morals carried out by educators, there was a good response and implication from students through advice given, exemplary behavior and habits of good morals in activities outside the yasinan class together, the delivery of messages was closed with advice by the teacher in increasing the faith and piety of students. It can also be seen in the cooperation of students in carrying out community service activities on Fridays by cleaning the school environment together, in the learning process in the classroom students highly uphold their responsibilities regarding cleanliness and school assignments. The Internalization Method of Local Wisdom Values at Dasae Negeri School 251 Pinrang is categorized as good and in accordance with Islamic religious education. The teachings of Islamic education are based on the Qur'an and Hadith as a guide for human life in achieving salvation in the end of the world. In terms of theory and practice, it has a relationship that is still in line with Islamic religious education, this is illustrated in the methods applied,

namely advice on conveying messages to students in the form of recommendations, invitations, and commands to carry out His commands to strengthen the relationship with Allah Subhanahu wa Ta'ala. to oneself, to fellow humans and the natural environment, (animals and plants), the exemplary method provides good examples in everyday actions and words, the story or lecture method, teachers usually tell stories of the Prophet behind which there are lessons that can be learned from the story and inseparable from the motivation of educators to move students to actively learn and be active. It is recommended that further research explore innovative methods in integrating local wisdom into the education curriculum, as well as conducting longitudinal studies to assess its long-term impact on students' morals and character.

ACKNOWLEDGEMENTS

Thank you to the school for being willing and enthusiastic about the presence of researchers in the school environment to research this research topic.

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